

MISCELLANEOUS  
LETTERS,

Giving an Account of the

WORKS  
OF THE  
LEARNED,

Both at Home and Abroad.

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To be Published Monthly.

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For the Month of JANUARY, 1695.

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## ADVERTISEMENT.

**T**hese Miscellaneous Letters having been generally approv'd, and meeting with no other Objection, but that the Publication of them Weekly was judg'd too frequent; We have therefore resolv'd to convert them into a Monthly Book of 6 d. price, to be publish'd the first Week of every Month: And do hereby give notice to the Publick, that we are so well provided with Foreign Books, and have settled such a good Correspondence beyond Sea, that no valuable Book can escape us: So that we can assure the Reader of the best Entertainment which the Common-Wealth of Learning affords.

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# Miscellaneous Letters.

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Histoire de Henry III. par M. de Varillas, i. e. *The History of Henry the Third, by Monsieur Varillas. Quarto. At Paris, 1694.*

S I R,

**T**HIS Author is not unknown to the Learned World by former Writings of the same sort ; and as it sometimes helps to make a Man famous, to have considerable Enemies to deal with, it hath in particular been the Lot of Monsieur *Varillas*, who had so great an Antagonist as Dr. *Burnet*, now Lord Bishop of *Salisbury*, who might with very much Justice, in regard of Monsieur *Varillas*, have made use of the Saying of *Ajax* to *Ulysses*,

*Qui cum victus erit, mecum certasse feretur.*

So that it is rather the Novelty of the Thing, than the Credit of the Historian, which obliges us to give the Publick an *Idea* of this Book, wherein they are not to expect the height of Candour as to Protestants, from an Author who hath been so much expos'd already by that Learned Person above-mentioned, for his Partiality and Falshood on that Head. However that we may make the better Judgment of the Dignity of his present Subject, we must consider that it is *Henry III. of France*, a Prince who committed as many Errors in Government as ever did any, and brought that haughty Monarchy to the brink of Ruin ; as indeed he did himself, being well-nigh forc'd to succumb under the heavy Pressure and Power of his Adversaries : So that the History of his Trou-

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bles is no less profitable than that of a calm and undisturbed Reign ; nor has Monsieur *Varillas* omitted any thing on his part to render it agreeable.

In his first Book he gives us a lively Description of *Henry* the Third's Impatience to return into *France*, as soon as ever he heard that his Brother *Charles IX.* was dead ; together with his Adventures in his Journey, and the Condition in which he found the Kingdom.

In the second he gives an Account of two Negotiations of great Importance, *viz.* That of the Prince of *Conde* and Prince *Casimir*, to raise Troops in *Germany* against the Roman Catholicks in *France* ; and that of *Despeffes* the French Ambassador in *Poland*, to procure the Election of *Batori* in the room of *Henry III.* which came nothing short of that of *Monluc* Bishop of *Valence*, which happened two Years before on such another Occasion. This *Batori* Prince of *Transilvania* seem'd to have laid an invincible Obstacle in his own way, by the Writing which he had given to the Imperialists, wherein he had oblig'd himself not to use any Intrigues to acquire the Crown of *Poland*, nor accept of it if it were offer'd him in any such way.

However he was soon after perswaded by the Turks, that the said Writing was against good Manners, and that he should be less culpable in contravening the same, than the House of *Austria* were in demanding it. And *Despeffes* represented it boldly to the *Poles*, that God must needs have struck the *Spaniards* with a Judicial Blindness, seeing they had dar'd to serve themselves of a Writing which incroach'd upon the Independance of the most free Kingdom in the World, by reducing them to a Necessity of chusing none other for King but the Arch-Duke of *Austria*.

The third Book contains two Matters of Fact, which, says Monsieur *Varillas*, was unknown to all the Historians, and are taken from the Negotiations of Monsieur *de Germigni*, the French Ambassador at the Port. The first is, that *Philip II.* knowing the Aversion of the Portuguese to be under the Dominion of *Castile*, judg'd that he should never become Master of that Kingdom, unless he took it by Force before the other States arm'd in its Defence, and the Arrival of the Turkish Fleet upon its Coasts. And so not having time enough to conclude a Peace with the Grand Seignior, he propos'd a Truce for five Years to him, and



and gave so much Money to the Grand Vizier, that his Proposal was accepted. The Consequences of which being represented to the Grand Seignior by the French Ambassador, he confessed to him that he was surpriz'd.

The second is, that the Ambassadour of *Venice* dying at *Constantinople*, the Venetians (who never neglect their Affairs) obtain'd, that he should be interr'd with the same Honour as the Ambassadors of *France*: Whereof Monsieur *Germigni* complain'd in such pressing Terms, that the Grand Seignior confess'd his Fault, and offered to repair the same, by publishing a Declaration to regulate the Funerals of all the Christian Ministers at the Port, and to maintain *France* in the possession of those Honours which they had always done to them above others.

The most entertaining Thing in the fourth Book, are the Adventures of the Education and Fortune of *Don John of Austria*, natural Son to *Charles V.* The best Masters in all Faculties were employed to instruct him, and with such Success, that he had the Advantage of all other Spaniards, as to the Qualities both of Body and Mind. *Charles V.* would never satisfy his Curiosity so much as to see him; and it was not till after he had divested himself of the Government, that he acquainted *Philip II.* that he had a Natural Brother, and advised him to make him an Ecclesiastick. But *Philip* neglected this Recommendation so long, that *Don John* was twenty Years of Age before he saw him, and it was no fit time then to subject him to the Tonsure without his Consent.

The Revolution of *Portugal* is the most remarkable Subject of the fifth Book. King *Sebastian* being kill'd in *Africa*, whither he had carried his Arms upon the Perswasion of some Monks, *Henry* Arch-Bp of *Evora*, his Uncle by the Father's Side, succeeded him, and solicited a Dispensation at *Rome* to marry, but died e're it could be obtained. There were at that time divers Pretenders to the Crown, whose Titles are explained by Monsieur *Varillas* at large; but *Philip II.* prevented all the rest, by the Diligence of the Duke *de Alva*.

The two Journies of the Duke of *Anjou* into *Flanders*, do also compose part of this Book.

In the Sixth we have an Account of his unsuccessful Attempt upon *Antwerp*, his shameful Retreat, and the sharp Apology publish'd by the Flemings against him.

The Seventh exhibits the Intrigues of the Duke of *Guise* to dispose the People to set a Prince of the House of *Lorraine* upon the Throne of *France*, by publishing Books which maintain'd that that Family descended from *Charlemagne*.

*Simphorien Champier*, Native of *Lions*, Physician to *Anthony* Duke of *Lorraine*, was the first who publish'd this Fable, says *Monsieur Varillas*, and inserted it in *William* of *Tyn* against the Credit of the Manuscripts. *Valsebourg* enlarges upon *Champier*; and *Rosiers* Archdeacon of *Toul*, printed a large Volume to discover the Falshood of it.

After this follows the Assembly which represented the three States; wherein the Clergy demanded the Re-establishment of Elections, and the Plan of the League was drawn up: and here he gives us the Portraiture of the principal Personages which compos'd that Assembly. He concludes this Chapter with the Death of the Duke of *Anjou*, and the Presumptions of his being poisoned.

The 8<sup>th</sup> Book contains the Recital of the Intrigues, by which the Spaniards augmented the Troubles of *France*, and supported the League. They made pressing Instances to engage *Sixtus V.* to approve it: but he excus'd himself by this sole Motive, that he would not have either of the two Monarchies so powerful as to oppress the other. The Duke of *Guise* being assisted by their Money, raised a potent Army, and rendred himself Master of several Towns.

In the 9<sup>th</sup> there's an Account of the Excommunication of the King of *Navarre*, who had the Courage to cause a Satyrical Answer to be given to the Bull, and affix'd publickly at *Rome*; which did so much irritate *Sixtus V.* that he refus'd to assist the Duke of *Guise*, who did thereby lose the Opportunity of usurping the Crown.

The Queen of *Navarre* took pretext from this Bull to separate from the King her Husband, and seize the Country of *Agen*, which was granted to her by Contract of Marriage. Being chas'd from *Agen* by the Mareschal de *Matignon*, she retired to the Castle of *Carlat* in *Auvergne*, where she stay'd till the end of the War, and compos'd her Memoirs, whereof there is only the first Part remaining.

The Battel of *Contras*, the Day of the *Barricades*, the Flight  
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of *Henry III.* the Convocation of the States at *Blois*, the Proposal of receiving the Council of *Trent* for the Discipline of the Church, the Generous Resistance of *Despeffes*, the Advocate General, and his Discourse in defence of the Liberties of the Gallican Church, and other such Particularities, are to be found in the tenth Book.

The Eleventh contains an Account of the Killing of the Duke of *Guise*, and the Cardinal his Brother, in the meeting of the States, and the Murder of the King by a Friar, with all the particular Circumstances of those Tragedies.

The Last is a Collection of several Draughts in order to form a Portraiture; which shews in the Person of *Henry III.* all the Virtues and Vices of the Kings of the Branch of *Valois*.

Historie Cronologiche dell' Origine degl' Ordini Militari, &c. i. e. *A Chronological History of the Original of all the Military Orders that ever have been in the World to this Day, with their Arms, Crosses, Standards, Habits, Statutes, Constitutions, Wars by Sea and Land, and Illustrious Actions and Badges. By the Abbot Bernard Guistinian, Knight of the Grand Cross of the Imperial Order of St. George, &c. in Fol. at Venice, 1694.*

**M**Any Authors have writ of the Military Orders of Knighthood, but few have treated on this Subject so largely as our Abbot, who for these 20 Years past hath made it his constant Business to instruct himself in their Establishments, Statutes and Exploits. In this long and laborious Enquiry, he hath discovered abundance of Faults in those Authors who wrote on this Subject before him; and he must needs be a happy Man, if guilty of no escapes himself, which is a thing almost impossible in a great Work.

Before he comes to speak of any Order of Knights in particular, he discourses of the Antiquity of their Original, and the Marks  
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of Honour by which they affected to distinguish themselves. The first that he finds in History, is the Ring and Collar which *Pharaoh* gave to *Joseph*, when he made him Governour of *Egypt*, and he insinuates that *Moses* and *Joshua* enjoyed the same Privilege afterwards.

From those Hebrew Knights, of which our Author cannot give us any large Catalogue, he goes to the Roman Knights; under which Name he does not include those who made one of the three Orders of *Rome*, and were a midling Sort betwixt the Senate and People,

*Martia Roma triplex, Equitatu, Plebe, Senatu;*

But only those 300 young Men whom *Romulus* chose amongst the best Families of *Rome*, to be always about him. to march first against the Enemy, and to retire the last. He observes, that before the Romans there was a sort of Knights who had for their Badg a Golden Girdle and Spurs, of which there is some Vestige in *Homer*; at other times they had a Buckler and Dart, and at last the Girdle and Sword.

From this general Discourse he descends to the Military Orders in particular, and reckons up an hundred of them. He allows those of *St. George* the first place, who he says were instituted by the Emperor *Constantine* after he overcame *Maxentius* by vertue of the Sign of the Cross, whereof he ordered a Standard to be made conform to the Figure which he had seen in his Sleep. The Proof which he brings for this Institution is a Stone still to be seen at *Rome*, upon which *Constantine* is engraven sitting on a Throne, whence he gives a Collar with a Cross, to the principal Persons of the Empire. The Inscription is thus, *Constantinus Max. Imperator, postquam mundatus a Lepra per Medium Baptismatis, Milites sive Equites Deauratos creat in Tutelam Christiani Nominis: i. e. Constantine* the Emperor being cleans'd from Leprosy by means of Baptism, creates Knights for the defence of the Christian Name.

To confirm his Opinion he cites the Law in *Theodosius's* Code *de prepositis Laborum*, where those are spoken of who carried the Standard before the following Emperours, and succeeded to the 50 who were chosen for that end by *Constantine*, according to the Testimony of *Ensebius*, L. 2. of his Life, Chap. 8. But this seems not at all to prove that *Constantine* did institute the Military Order

der of *St. George*, as the Abbot would have it.

The Order of Time brings him to the Knights of the Holy Sepulcher, as to whose Institution Authors do wonderfully disagree; some ascribing it to *St. James* Bp of *Jerusalem*, others to the Emperor *Constantine*, and a third Sort to *Godfry* of *Bullogne*. But all that they advance concerning it, is full of Obscurity. This however is clear, that in the Year 1200. Pope *Innocent III.* revived this Order, which was mightily decay'd, that in the time of *Baldwin* the first they caus'd an Hospital for Lepers to be built without *Jerusalem*, and that in 1154. they were gifted by *Louis* the Young with the Castle of *Boigni* in the Diocess of *Orleans*, where their Grand Masters have since had their Residence, for a long time.

That same Pope founded the Hospital of the Holy Ghost at *Rome*; where he created Knights, who were to prove the Nobility of their Extract. At present the Poor and Sick are served there by Orphans, who are bred up in the same Hospital.

The Abbot speaks of many other Orders of Knights instituted by Popes, and forgets not those of the Order of *Jesus Christ*, founded by *John XXIII.* to supply the place of the Templers, who were suppress'd some time before.

He speaks also of some Orders of Ladies, who had the Courage to take Arms; and celebrates the Valour of the Widows that defended *Tortose* against the Moors, in 1149.

In fine; He treats of some Military Orders instituted amongst the Infidels, as the Royal Order of *Florida*; which was wholly composed of Sovereigns, and had for their Badg, Ear-pendants made of Fish-bones.

*Uranie*, or the Pictures of the Philosophers: By *M. Le Noble*, *Baron de St. George*. In Twelves, two Volumes, at *Paris*, 1694.

IT being as natural for the Soul to desire Knowledg, as it is for the Body to desire Food; it cannot seem strange that knowing Men should put as high a Value upon those who have invented, and improv'd the Methods of Knowledg, as some of the Antients put upon

upon those that were the first Inventers or Improvers of Husbandry, by means whereof our Bodies are nourished : And seeing the Antient Pagans did deify *Saturn*, because the Inventer of Husbandry, *M. Le Noble* may be very well allowed to give his Book the heavenly Title of *Urania*, which is a Register of those Philosophers who have from time to time been the Instruments of conveying Knowledg to Mankind.

Our Author knowing that he could not present us with the true Portraiture of the Philosophers, without such Strokes as might acquaint us with their Studies, and their Progress in them ; he represents unto us in the Beginning of his Picture the Sovereign Being, as the principal Object of Wisdom ; whom *Abraham*, *Moses*, and the other Patriarchs did know in a sublime Manner, and not subject to Error. Whereas the Pagans did not acquire any other than an imperfect Knowledg of him by the View of his Works.

Whence it came to pass, that the Multiplicity of Objects form'd a Multiplicity of Ideas in their Minds ; and so those who had less Depth of Thought, conceiv'd a Diversity of Workmen from the Diversity of Works : and thus they feign'd a *Jupiter* to thunder in the Heavens, a *Neptune* to preside over the Waters, a *Pluto* to govern in Hell, and plac'd a God in the Sun, and a Goddess in the Moon.

Those antient Pagans did not bestow the Name of *Sage* upon those who did only contemplate the increated Being, but such as div'd into the Science of Nature, which they divided into Physicks and Morals.

Physicks were the first that they treated on, and the Motion of the Planets made them apply themselves forthwith to the Contemplation of Heaven ; from whence they descended to Sublunary Bodies : and then reflecting upon themselves, they distinguished Vices from Vertues ; and from this Knowledg did result the Politicks for governing States, and Morals for the Conduct of particular Persons.

*Zeno* of *Eleatis* did afterwards invent Logicks, and made it a fourth Member ; which by the eager Pursuit of bringing their Proofs into form, did render all things problematical.

*Hermes*, or *Mercurius Trismegistus*, was the Prince of the Pagan Sages, and very learned in Astronomy, Physicks, Politicks and Morals. There are some who will have him contemporary with *Abraham*,



ham, and affirm that he was Minister to K. *Osiris* Son of *Cbm*.

The Name of *Sage* was rendred famous in *Greece* by a great Number of Men, who were honoured with it divers Ages after him. The Seven most famous were *Thales*, *Solon*, *Bias*, *Chilon*, *Pittacus*, *Periander* and *Cleobulus*. *Pythagoras*, who lived 1400 Years after *Trismegistus*, and about the same time with the seven Sages, assum'd the Name of Philosopher out of Modesty; and since that time, every Nation have had their own, though under different Names. *Diogenes Laertius*, who flourished in the Reign of *Alexander Severus*, gives us an Account of those of *Greece*, who were divided into two Sects. *Thales* who taught at *Miletum*, a City of *Ionia*, was head of the first; and *Pythagoras*, who taught at *Crotona*, a City of *Italy*, was Head of the 2d: but they did only apply themselves to search into the Secrets of Nature.

*Zeno of Eleatis*, as I said before, was the first who invented the *Dialecticks*, that carried the Vogue till the time of *Socrates*, who despised it, and held, that the Knowledg of Natural Things was unprofitable, unless it led us to the hatred of Vice, and the practice of Vertue, and furnish'd Precepts for Morals. This new Notion was receiv'd with Applause, and embrac'd by the Logicians themselves, who treated thereof, in subtile Disputes, according to their Manner.

Those different Sects are hard to fix: The chief of 'em however may be reduc'd to eight, viz. the *Pythagoreans*, the *Platonists*, the *Academicks*, the *Pyrronists*, the *Cynicks*, the *Epicureans*, the *Peripateticks*, and the *Stoicks*. *Pythagoras* did not vary much from the common Doctrine of his Time, but only as to the *Metempsychosis*.

The *Academicks* were divided into three Branches. *Plato*, who liv'd 200 Years after *Pythagoras*, taught in his Pleasure-house of *Academos* near *Athens*, and thence his Disciples were called *Academicks*. There's however some difference betwixt those who have retain'd the Name of *Platonists*, and such as are all call'd *Academicks*; but those two make up the first Branch.

The 2d is compos'd of those who follow the Doctrine of *Arcefilas*, Successor to *Plato*, one of whose Principles was, that Man could comprehend nothing.

The 3d Branch was headed by *Lacides* Successor to *Arcefilas*, but his Sect was confounded with the former. *Pyrron* carried the Prin-

ciple of uncertainty further than *Arcefilas*, and gave rise to Pyrrhonism and the Scepticks.

*Antisthenes*, who liv'd above 100 Years before *Plato*, was the Head of the Cynicks, who profess'd a severe Morality.

*Epicurus* was contemporary with *Aristotle*, and held that the *Summum Bonum* consisted in Pleasure unseparable from Virtue, and that Tranquillity, which a Soul free from Vices and Passions enjoys.

*Aristotle* chang'd the Doctrine of his Master, and endeavour'd to ruin his Reputation; and *Aristotle's* Philosophy is at this Day taught in the Schools.

*Zeno* of *Citium*, a City of *Cyprus*, younger by fifty Years than *Aristotle*, taught that Wisdom was the *Summum Bonum*, in such sort that a Wise Man was happy even in the midst of Torments. These are the eight Antient Sects: We must now come to the Seven Sages.

*Thales* the Phenician left his Countrey, because of popular Com-motions, and taught the Immortality of the Soul exprelly, which he had learn'd in *Egypt*.

*Solon* was also a wise Legislator, and did illustrate Philosophy. His Laws were in process of time borrowed by the Romans. The Chief of them, was not to suffer any Athenian to rise to such a pitch of Power, as to violate the Laws in hopes of Impunity.

*Chilon* of *Lacedemon*, after having instructed himself in all the Secrets of Natural Philosophy, was the first who studied the Course of the Stars, in order to know Futurity.

*Pittacus* was a Man of War, and commanded the Army of the Mitelenians against the Athenians. After his Victory he was invested with an Absolute Power, whereof he divested himself voluntarily ten Years after. He wrote his Sentiments in Elegiacks, of which there are now no Remains.

*Bias* of *Thebes* was a Counsellor at Law during his whole Life, but took no Fees.

*Cleobulus* of the Race of the *Heraclide*, expressed himself obscurely, and did often propose Riddles. *Diogenes Laertius* gives an Account of that which design'd the Year, the Months, Days and Nights.

*Periander* of *Corinth* was also of the Race of the *Heraclide*. He usurped the Sovereignty, and retain'd it all his Life-time.

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From those Seven who had the Title of *Sages*, let us pass to those who contented themselves with that of *Philosopher*.

*Pythagoras*, the first who assumed it, was a Native of the Isle of *Samos*. On his return from *Egypt*, where he studied Natural Philosophy, he found his Countrey oppressed by the Tyranny of *Polycrates*, and retired to *Crotona*; the Inhabitants whereof submitted to his Government. His Disciples lived in a strict Community, having all things in common, and observ'd a strict Silence during five Years, and liv'd frugally, without eating any thing that had Life. *Pythagoras* acknowledged only one God the Creator of the Universe, and maintain'd the Immortality of the Soul.

*Socrates* was born at *Alope*, a Village of the Territory of *Athens*, and was Son to *Sophronitus* the Jeweller. He learned the Art of Engraving, and the first Rudiments of Philosophy there, and afterwards gave himself wholly to Morals.

*Democritus* had a great Estate, but wasted it all in Experiments of Natural Philosophy. He taught, that there was an infinite Number of Worlds; that the Universal Matter is Eternal; that Nothing can be made of Nothing; that Nothing can be annihilated; that the Parts of the Matter compos'd of Atoms, are infinite in Magnitude and Number, and that from their fortuitous Concourse, the Sun, Moon, Stars, Fire, Air, Water and Earth were formed: And upon these Principles *Des-Cartes* hath since form'd his System.

His Principle, that all things are made by Necessity, and that the Motion of Matter is the Cause of all Beings, was applicable, according to him, to Moral Things: And he held, that the Temperament formed by a Mixture of Humours, excites the Imagination, which attracts the Will. His long Meditation upon this Principle, engaged him insensibly to look upon humane Prudence as a ridiculous Folly, and to mock at every thing that is done by Men.

*Plato* was Son to *Ariston*, who descended in a direct Line from *Codrus* King of *Athens*. His Works were writ by way of Dialogue, wherein *Socrates* for the most part makes one. His Method is not to declare his own Opinion, but to make others speak theirs: and afterwards he proposes the Difficulties which make them acknowledg the Absurdity of what they have advanc'd.



The four first Discourses are in Defence of *Socrates*. The Ten following Dialogues are instead of an Introduction to Knowledge. The other Ten are concerning Morals. The Dialogue of the Republick is divided into ten Books. *Plato's* Design in them, is to form the *Idea* of a perfect Republick, and such Laws as may render the Subjects happy. In the Fifth he introduces a ridiculous Community of Estates, Employments and Wives.

The Treatise of Laws is divided into thirteen Dialogues. The two *Timees* are other Dialogues upon the Nature of the Universe, and are properly his Physicks, which are scarcely intelligible. The Second is only an Abridgment of the First; but there's nothing so confus'd as what he delivers concerning *Idea's*. The Dialogue intituled the *Feast*, is upon Love. That of *Phedra* is upon Beauty. The last is intituled *Hippias* the Antient, and is a Defence of the foregoing Dialogue, wherein he shows, that a Sophist is incapable of judging of his Discourse, because it is to know true Beauty. The first Book of this Tome, concludes with the Analysis of *Plato's* Works.

The Second is almost wholly taken up with an Analysis of the Works of *Aristotle*, who was Son to *Nicomachus*, Physician to *Amintas*, Father to *Philip* of *Macedon*, and Grandfather to *Alexander* the Great: He was born at *Stagira*, about the Year of the World 3674; consum'd his Patrimony in a little time; took up from his Wildness at 18 Years of Age, studied 19 under *Plato*, followed his Doctrine for 15 Years; after which time he espoused new Opinions, and defended them against him.

After *Plato's* Death, he retir'd to *Atarnia* a City upon the *Hellespont*, where *Hermias* his Friend reign'd, who gave him *Pithias* his Sister in Marriage.

A little time after *Philip* entrusted him with the Education of his Son *Alexander*, with whom he continued eight Years. The *Athenians* gave him *Liceum* to teach in. As soon as *Alexander* was dead, *Eurimedon*, Priest of *Ceres*, accused *Aristotle* of Impiety; which obliged him to retire to *Calcin* a City of *Eubæa*, where he wrote his Apology; but did not pronounce the same *viva Voce*, because his Voice was unpleasant. About two Years after *Alexander's* Death he died himself, being overwhelm'd with Grief.

His Logicks contain Rules to conduct us to the Knowledge of the Truth. He begins it with the Categories, wherein he teaches how

to rank the *Idea's* of every thing according to the Order of Nature. He divides them into ten Classes, to which he reduces all the Objects of Thoughts. But because the Mind does not rest there, but has three different Operations, *viz.* Apprehension, Judgment, and Reason, *Aristotle* makes three Treaties to regulate them.

In the first, which are his Categories, he teaches of what Nature and Order the Things are which the Mind can conceive. In the second, which is the Interpretation of them, he explains the Terms made use of to express them, their Force and Connection amongst themselves. And, in fine, in his Books of Analyticks, Topicks, and Sophisms, he gives us the different Sorts of Propositions, the Rules of Syllogism, and the Manner of forming a Demonstration.

His Metaphysicks are comprised in twelve Books, to which two others are added since, whereof he is not the Author. In those he considers Being as separated from Matter; to which he attributes three Properties, Unity, Verity, and Goodness. In explaining the Verity of that Being, which consists in a Conformity to its Principles, whereof he distinguishes two sorts, *viz.* Principles of Knowledg, and real Principles; and when he treats of the first Being, he proves, that it ought to be a Substance, whereof he explains the Attributes.

In his Physicks he considers a natural Body in general, and examines its Sorts. In the first Part he treats of the Principles and Properties of a natural Body. In the second, he divides it into Simple and Mix'd; and after having spoken of the Simple, as the Heavens and the Elements, he comes to the Mix'd.

The Principles which he ascribes to the natural Body, are Matter, Form, and Privation. Its Properties are Magnitude, the Necessity of a Place, Mobility, and Correspondence to Time and Duration. Magnitude or Extent is a Quantity, continued in Length, Breadth, and Depth. The Property which he attributes to Extent, is, to be divisible *in Infinitum*.

He divides the simple Body into Incorruptible, as the Heavens; and Corruptible, as sublunary Things: And the Mix'd into Animate and Inanimate. The imperfect mix'd Bodies are called *Meteors*; which, according to *Aristotle*, are found of the Vapours of the Water, and Exhalations of the Earth.

Before

Before he comes to the Explanation of mix'd Animal Bodies, he gives two Definitions of the Soul, whereof he makes three Books; at the beginning of which he gives us the Opinions of the Antients, whereof some say it is Fire, and others that it is a Harmony; but he does neither explain himself upon its Spirituality nor Immortality. He hath also writ ten Books of the History of Animals, and four of their Parts.

*Aristotle's* Morals are almost wholly contain'd in the ten Books, which he directs to his Son *Nicomachus*.

Monsieur *Le Noble*, after he hath made the Analysis thereof, gives us an Account of the divers Adventures of this Philosopher's Sect. The chief Particulars whereof are,

That at his Death he left his Writings to *Theophrastus* his Disciple and Successor in the *Liceum*, and pray'd him to publish nothing of them. When *Silla* took *Athens*, he found them in the Bibliothek of *Apellico*, a rich Man, who had bought them. After *Silla's* Death, his Library-keeper sold them for a small Matter to *Tirannio* a Grammarian, who made no use of them. After his Death *Andronicus* of *Rhodes* the Philosopher bought them, and caus'd several Copies of them to be writ. But several Ages passed before this Philosophy made any considerable Progress in the World. In the 13th Age it flourished at *Constantinople*, as well as *Plato's*:

But had been brought into *Spain* a long time before by the *Moors*, who had got it from the *Arabians*.

It did not appear in *France* till the beginning of the 13th Age, and then *Aristotle's* Books were burnt by the Order of a Council held at *Paris*.

About 40 Years after *St. Thomas* brought them into Reputation. The Cardinal *de Touteville* being commissioned in 1452 to reform the University, ordered, that all Licentiats should be examin'd by *Aristotle's* Philosophy; and in 1601 it was authoriz'd afresh.

In 1624 *John Bitaud* attack'd it by *Theses*, which were suppress'd by Authority. *Gassendi* declar'd against it at the same time, and his Success embolden'd *Descartes* to follow his Example.

Our Author spends the rest of his Book, in an Extract of the Doctrine of the Epicureans, and that of the Stoicks.

*Epicurus*, who gave birth to that Sect, was born of a noble Family in a Village belonging to *Athens*; he eat nothing but Bread  
and



and Pulse, and drank no other than Water. His Disciples liv'd in the same frugal Manner. He wrote more than any other Philosopher; yet there remains nothing of his Works but three Letters which *Diogenes Laertius* hath inserted at large in his History, and *M. Le Noble* hath abridg'd.

As for the Stoicks, their Leader was *Zeno* of *Citium*, who also wrote a great deal. *Seneca*, who embrac'd that Philosophy, did not treat of it dogmatically. His Logicks and Physicks differ but little from that of the Platonists and Academicks, but his Morals do in many things. His Principles are, that Man's *Summum Bonum*, is to live conformable to Nature; that Vertue is to be sought after for its own Sake, that it may be acquired tho Nature hath not given it; that Pleasure and Joy are its necessary Consequents.

The Stoicks did only place Vertue in the number of good Things, and Vice amongst the Bad; and other things, as Pleasure, Grief, Health or Sicknefs, Life or Death, they hold to be indifferent.

The 2<sup>d</sup> Tome has a Plan of the Philosophy of the Moderns, which we shall insert another time.

Dissertation sur, &c. *A Dissertation upon the Condemnation of Stages and Plays. In Twelves.* Paris, 1694.

THERE has been lately in *France* a great deal of Dispute concerning the Stage; some pretending that Players were not to be tolerated amongst Christians, and some others on the contrary, that they were not only to be suffered as they have been hitherto, but also dealt with more civilly, and that a Christian Burial was not to be denied to them. I shall not presume to determine which of these two Extreame is the most reasonable; but I intend to give you their own Reasons, and I shall begin with those that are made use of in defence of the Stage.

As the Author of this Dissertation was a great Favourer of Plays, he has forgotten nothing to shew their Innocency and Lawfulness; and because he thinks that the greatest Objections raised against them, are taken from the Nature of the Plays and  
Diversions

Diversions of the Heathen, he imployes the first part of his Book, to shew the Difference that was between them. He owns, that all was mysterious in their Plays (*Ludi*) either in relation to their Institution, or to those that sat there as the Inspectors or Judges, or to the Vows of the *Actors*, or to the Thanksgiving which the Conquerors paid to the Gods. But he denies that the same thing can be said of their Stage; and to judg of it, it is enough, says he, to observe, that the Stage did not properly signify the *Scaffold* upon which appear'd the Actors, but a large place of several Buildings, with convenient Seats for the Spectators, in the middle whereof was a Scaffold erected, on which were performed the Plays of Dancing, Musick and Poetry.

Comedy and Tragedy began in *Icaria*, a Borough near *Athens*, with Songs and Dances round about an He-Goat that *Icarus* had kill'd in a Vineyard of *Bacchus*, which the Goat spoil'd; and they had the Altars of that God for their Cradle, and that they made it the most solemn Part of the Devotion which was paid unto him on the Publick Days consecrated to his Honour. The Pagans looked upon Tragedy and Comedy as a Ceremony of Religion; with which they did, in process of Time, honour the other Gods, as well as *Bacchus*.

It was upon that Consideration that the Fathers of the Church were at first so rigorous upon that Head, and that they would not allow the Christians to assist on the Stage, because they thought they could not be there without partaking of the Idolatry of the Heathen. There was no distinction then between their Stages and their Temples: There were to be seen the same Divinities, the same Mysteries, Altars, and Sacrifices; and besides that, publick Recreation drew from the very bottom of the Heart a kind of a certain wilful Approbation in favour of the Idols. To be present there, was accounted one of the greatest Crimes that a Christian could be guilty of: And this was the Motive of the thundering Threats of the Fathers, as the Author of this *Dissertation* proves by what he quotes out of their own Works. But now, says he, that the Stage is free from the Ceremonies of that Impiety, and that Idolatry is banish'd from the Western Parts of the World, it must be granted, that that Argument which the Fathers imployed with so much Reason against the Plays of the Pagans, cannot be made use of against the Modern Stage. Thus our Author answers

swers the first Objection taken from the Censure of the Fathers : but because it may be objected, that they did condemn the Stage of the Heathen, not only because of their Idolatry, but also because of the Impudence of the Actors, and of the Infamy of the Actions they did represent, he undertakes to shew two things : First, How great the *Licentiousness* of the Stage was : And, secondly, that the Representation of Drammatick Poems, was never liable to the Censures that were fulminated against that *Licentiousness*, or Impudence.

Here the Author tells us, that 400 Years after the Foundation of *Rome*, under the Consulship of *Peticus* and *Stolon*, the Inhabitants of that City being afflicted with a contagious Disease, were advised to institute some Plays in the Honour of the Goddess *Flora*. The *Hetrurians* instructed them in that Worship, and furnish'd them with *Histriones*, amongst whom the *Mimi* made a separate Body. They danced and sung with so much Art, that their very Postures explained the Sense of their Words. They represented at first but two Persons, but afterwards they represented greater Number in their Dances, and therefore they were called *Pantomimi*. Those who did only represent the Poetry of *Homer*, were denominated *Homerists*. There were many other Sorts amongst them, as the *Planipedes*, so named because of their dancing barefooted ; the *Funambuli*, or Rope-dancers ; the *Acetabulares*, or those who represented uncouth Postures ; the *Grallatores*, or those that went on Crutches and Stilts ; the hopping Dancers ; the *Petauristæ*, who turned with a great deal of Dexterity in Wheels ; and lastly the *Technites*, who were employed in the decoration of the Stage. The Extravagancy of those Actors employed in the *Feast* of *Flora*, were, it must be confessed, very impudent and ridiculous ; but the Christians themselves have been guilty of the same, witness their *Feast of the Fools*, which continued many Years, during which time the Clergy-men represented in their Churches, in the Streets, and publick Places, so comical and extravagant things, that they outdid the Pagans themselves.

To these Plays and Shows, the Romans joined afterwards more honest Representations, and the first were called *Fabula Atellana*, from *Atella* a Town in *Campania*, where they begun. These were Satyrs, but Satyrs without Gall and Impudence, and they were acted at *Rome*, many Years before the *Dramma's*, which begun to



be known in the days of *Plautus* and *Nevius*, one hundred and fifty Years after the *Scenick* Plays.

Comedy was then looked upon as a natural Picture of the Life of common People; and Tragedy, as a sensible Portraiture of the Fate or Misfortune of great Men.

These three sorts of Actors, viz. the *Atellans*, *Comedians* and *Tragedians*, were not included in the number of *Histriones*, *Mimi* or *Scenicks*, unless it was by a wrong Signification; they were never reckoned parallel, nor treated with equal Contempt. Those who have a mind to be inform'd of that Difference, let them consult *Tully's* Oration for *Roscius* against *Fannius* one of the *Mimi*, whom he accuses to have his Head shaved, and not a hair of an honest Man left; but the Moderns have little considered this thing, and the most Learned have during many Ages, attributed to the *Comedians* and *Tragedians*, all the Vices and Faults that were laid upon the *Histriones* and *Scenicks*.

Tho the Republick of *Athens* did never give any judgment against the *Scenicks*, no more than against those who acted Comedies and Tragedies, yet they made a great Distinction between them, as may appear by the Example of *Sophocles*, whom they honoured with the Command of their Army, tho he had publicly acted some of his Plays; whereas the *Scenicks* were always reckoned amongst the lowest Sort of People.

The *Romans* went further, and branded the *Histriones* with Infamy, but not the *Atellans*, *Tragedians* nor *Comedians*: whereupon the Author sheweth that all the *Moderns* are fallen into a Mistake, even Lawyers, Councils and Fathers, who seem to have ranked in the number of infamous Men, all those that did any ways contribute to the diversion of the People by Shows.

He tells us afterwards, that the *Hebrews* themselves did not think the *Dramma's* unworthy of their Application, nor contrary to the Purity of the Worship of God, as one may see by the Fragment of the Tragedy of *Ezechiel*, intituled, *The coming out of Egypt*.

From all these Observations, and many others which it would be too long to enumerate, the Author infers, that Tragedy and Comedy have nothing in them that can make them liable to the Censure of the Laws, and that they are ingenious and delightful Works, of which the most rigid Men have made an innocent Recreation;

creation: that if the Authors are too free in their Expressions, or the Actors impudent in their Representations, and thereby should offend Christian Ears, we ought to follow the Example of the most renowned Emperors, who without depriving their Subjects of that Recreation, reformed only the Abuses that had crept into them. Comedies had been often and a long time acted in Churches, and no body found fault with it; but when Clergy-men became Actors themselves, and that against the Gravity of their Character they committed silly and impudent Extravagancies, *Innocent* the 3<sup>d</sup> was forced to condemn that Disorder, but he never prohibited their Use.

When the Recreation of the Stage was renewed in *Europe*, it begun with sharp Satyrs, which soon after brought scurrilous and dishonest things into the Scene; but that was corrected by holy Stories that were acted, and the pious Persons who took that Care, formed a Society, which was called at *Paris* the *Society of the Passion*, which they still keep in the *House of Burgundy* in the said City. And the Stage-Players who continued their impudent Representations, were branded with Infamy by the Kings of *France*. Thus things stood, when Cardinal *de Richelieu* set Comedy and Tragedy up again, reforming the Stage to such a Degree that he left nothing that could make it obnoxious, as before, to the Censure of the Laws, or that could offend the most Religious Persons, as it may be prov'd by the Example of Pious Prelates, and other great Men of all Professions and Quality, that did never scruple since that time to honour the Stage with their Presence.

These are the principal Reasons alledged for Plays.

Refutation d'un, &c. *An Answer to a late Book written in defence of Comedy.* Paris, in Twelves, 1694.

THE most considerable Arguments urged by the Favourers of the Stage, may be, says our Author, reduced to these Heads, viz. that Comedy was invented to censure the Vices of great Men; that it is no ways prohibited in the Scriptures; that if the Primitive Fathers of the Church have condemned the same,

it was only because of the Superstitions which the Pagans had mixed with it: That as the Stage became in process of Time more civil and modest, the Fathers of the following Ages appeared also more favourable than before; that Players may be saved in their Profession; and lastly, that Comedy is not worse than Chance-plays, which are publickly tolerated, and against whom the Preachers do very seldom inveigh.

The Author of this Answer, weighs all those Reasons one after another, and answers them distinctly. And as to the First, he is so far from granting, that those who begun the Diversion of the Stage, were animated by so noble a Motive as the Desire of putting a stop to the Vices of great Men, that he maintains that all Shows had Superstition for their Mother, have been refined by Pleasure, and kept up by Politicians. Then to prove his Opinion, he tells us, that there were three Sorts of Spectacles, *viz.* Dancing, Fights, and Discourses spoken with a loud Voice to the Spectators. Dancing (he says) was the first way made use of to worship Idols; for being still! Gross, Dull and Unpolite, and thereby unable to make Vows, they shewed, by dancing round about their Idols, the Trust they put in them. Thus did the Jews dance round about the Golden Calf, as we read in *Exod.* 32.

Next after Dances, the Pagans instituted some publick *Fights*, wherein they spilt Humane Blood in honour of their Gods. And lastly, they composed Discourses in their Praise, and this gave birth to those Pieces that have been since acted on the Stage.

Those Spectacles, brought forth by Superstition, were refined by Pleasure. Dancing, which was at first but a natural Motion of the Body, has been since moulded into Art and Measure, with Vocal and Instrumental Musick. The barbarous Satisfaction that Men received at the sight of the Blood of Gladiators, took from them the Horror of Murder. And, lastly, those who wrote for the Stage, seeking after their own Reputation, rather than the Glory of their Gods, made choice of such Subjects as were most able to move the Passions of Men.

Magistrates, who ought to have opposed those Infamies, connived first at them, and afterwards thought it dangerous to stop them, because of the great Favour they found amongst the People.

The Author having discoursed of the Original and Progress of publick Spectacles, comes to take into consideration the Consequence



quence which the Defenders of Plays draw from the Silence of the Scripture ; and to shew how weak it is, he says, that though the Holy Writings speak nothing of Spectacles, yet they recommend such Maxims as are diametrically opposite to the Disorders that do necessarily attend them. Those Maxims are, that we must give to the Poor the Superfluity of our Estates, that is, what we have more than we have need of ; to keep our Senses and our Hearts holy and pure ; to restrain our Passions, to avoid all occasions of Sin, and to give no Body occasion of falling : all which Maxims are violated by those who assist at Spectacles. They make a very bad use of their Estates ; they expose their Senses and Hearts to all that can most corrupt them, and move their Passions : and, lastly, they give a very ill Example to others.

From Scripture the Author comes to the Fathers of the Church, and sheweth, that though they have sometimes condemned the Plays, Comedies, or Spectacles that were acted in their Time, as a Remainder of Idolatry, and a Sacrilegious and Impure Pleasure ; yet they have condemned them in some other Places for other Disorders, without speaking a Word of Idolatry or Impurity, which he proves by many Passages out of their Works ; and chiefly by the excellent Description St. *Austin* makes in his Confessions, of the extravagant Passion he had in his Youth for the Stage, and of the vicious Pleasure he received at the Plays that were then acted.

To the Fathers he adds the Decrees of the Councils, which condemn Comedy in it self : And to corroborate all his other Proofs, he subjoins the Prohibitions of *Philippe Auguste*, and St. *Lewis*, Kings of *France*, who banished from their Dominions all Stage-Players ; and two Acts of the Parliament of *Paris* against the same : The first bearing Date the 6th of *October* 1584, and the second of the 10th of *December* 1588.

He sheweth next, that if *Thomas Aquinas*, St. *Charles*, St. *Francis de Sales*, and some others, have appeared less rigorous to Plays ; they are not however so favourable to them as their Apologists would make People believe : For St. *Thomas* allows only in those Diversions, a modest and moderate Mirth ; but what would that great Man have said, if he had seen there how Love, Anger, Revenge, and other Passions, are carried to their farthest Extremities, as they are now upon our Stages, seeing he condemned immoderate

moderate Laughter with a dreadful Severity, and thought it might be a mortal Sin?

St. *Charles* is yet more plain, and condemns Comedy downright, and without any Disguise, in his Book of *Spectacles*: And the third Council of *Milan* exhorts all Christian Princes to banish Stage-Players out of their Dominions.

St. *Francis* does not expressly mention Comedies, he speaks only of Balls and other Diversions, which he does not absolutely deny to his *Philotea*; but yet he sets forth the Peril that attends them in so lively Expressions, that they are able to oblige her, and any other Christian, to avoid so dangerous a Pleasure.

From that Uniformity of Opinions, between the Antient Fathers and those of the following Ages, our Author infers, that the Doctrine which condemns the Stage, is the same as the Holy Ghost has inspir'd his Church with; and that the Doctrine opposite to that, has its Original from Men, and perhaps from a worse Spring.

After this dreadful Inference, our Author wonders that the Apologist for the Players dares assert their Innocence, and presume to insinuate that they shall not be called in question before the Tribunal of the Supreme Judge of the World, for so many vain, prophane, and passionate Words; for so many holy Days prophaned, as the Passions they have raised in the Hearts of their Spectators, and for so many other Scandals of which they have been the Cause.

And as to the last Reason urged in favour of Comedy, viz. That it is not worse than Chance-Plays, and that Stage-Players deserve not a more severe Usage, than those who open their Houses to Gamesters, and keep them for that purpose: The Author answers, that though it be true that Preachers do not so much inveigh against them of late as they should, yet it does not follow that they are less criminal, or less unworthy to participate of the Lord's Supper, till they have forsaken their infamous Trade.

He adds, that the King's Declaration that Cardinal *de Richelieu* obtained in favour of the Players, in 1641, is of no Force, since it was granted upon Condition, that they should forbear all Representations that could offend good Manners or Religion, which they have not done since, and the Scene is much the same as was before. That it is true, they don't offer any Sacrifice to *Venus*, as the

the Pagans did, but yet they honour that Goddess by the amorous Intrigues they act. That if there appear no naked Women, those that Act are dress'd in such an Attire, and have such Postures withal, that they don't inspire the Spectators with the Horror that a naked Body would do, but with a far greater Love. In short, that our Stage (he means the French) is not so innocent as they say; so that the Infamy wherewith Players have been branded by the Laws, does still justly cleave to them; and that the Censures of the Church, which deprives them of the Participation of the Sacraments, and of the Honour of Christian Burial, are still in their full Force and Vigour, and ought to continue so as long as the Stage continues so dishonest as it is.

You have here what they have said *pro* and *con* about this Matter: I leave it to you to judg which of the two Parties is in the Right. All that I shall say is, *That I could wish we could make as good an Apology for our Stage, as the French have done for theirs; for their Scene is doubtless a great deal more honest and modest than ours.*

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*An Abstract of a Letter written from Rieux, in the County of Foix in Languedoc, June the 29th; and of another from Tholouse, July the 7th, 1694.*

**Y**OU tell me in your last Letter, that as you were discoursing with some Gentlemen about the great Noise of a Gun, and how far it may reach; they would not believe that in any place of *Kent*, ten Miles from the Sea, the Guns going off at *Calice* could be heard; and that therefore you should be glad to know how far they may be heard. To your Question I shall return no other Answer, but an Abstract of those two Letters, which I hope will satisfy you better than any Philosophical Argument, since they contain nothing but bare Matter of Fact.

Rieux,



Rieux, *June the 29th.*

**W**HEN our Army besieged *Rozes*, we heard the Guns so distinctly at this Place, that we knew exactly when the Town was taken. Now that our Army lies before *Gironne*, we hear the Guns too, though it be forty Leagues distant, (which makes above 140 Miles) and thereby we judg that the Place was not taken this Day at Noon. The Openings that are in the *Pyrenees* wherethe Rivers flow, must needs preserve the strength of the Sound; and the little Valey our River *Rise* makes, does preserve it better than any other, especially when it blows southerly.

Since twelve a Clock we have not heard the Guns, which makes me believe the Town is taken, &c.

Tholouse, *July the 7th, 1694.*

**I**F you remember what I wrote to you from *Rieux, June the 29th*, you will find that my Observation was very just, for that very Day *Gironne* beat a Parley in the Afternoon, and so it is undeniable that the Report of Guns may be heard at forty Leagues distance, which perhaps has been hitherto unknown to Philosophers. You must observe besides, that our Leagues contain at least four Italian Miles.

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Joh. Ludovici Hannemanni, D. &c. *Orum Hermetico Paracelsico Trismegistum. Id est, Commentarius in Epistolam Mezahab de Auro, ac de eodem metallo quadam analecta; cum fasciculo Epistolarum.* Francofurti, Octavo, 1694.

**A**Fter so many Endeavours, and as many Disappointments, as the World hath met with on this Subject, we could not but think that People would be curious to know what it is that this Author has to offer, which for their Satisfaction we shall here exhibit.

The

The Rabbins would perswade us that there is a potable Gold, or a certain Liquor of that Metal, which can convert all others into true Gold; and, if we may believe them, *Matred*, Father to *Mehetabel*, and Grandfather to *Mezahab*, had this important Secret: and the better to insinuate this, they have changed one of the Points of his Name, viz. *Tsere* into *Chirech*, Gen. 36. 39. and instead of *Me-zahab*, they say *Mizaab*; which signifies of Gold. They add, That the *Chaldee* Interpreter, and Paraphrast of *Jerusalem* were convinced of it, because in translating the above-mentioned Passage of *Genesis*, where *Mezahab's* Parents are spoken of, they call him Son to the Maker of Gold. And our Author is so much of that Sentiment, that he makes no scruple to say with Confidence, that he taught his Art to several others. And he is of opinion, that not only *David* and *Solomon* knew this Mystery, but that others besides them did labour with Success herein: And here he cites abundance of Historians, who witness that the Egyptians and divers People, did formerly show themselves skilful in that Art; and that there have not been wanting People in *France*, *England*, *Holland*, *Germany*, *Bohemia*, and elsewhere, who have been successful in their Search after the Philosophers Stone.

And as all Chymists hold that *Mercury*, *Sulphur*, and *Salt*, are the three essential Parts of which this Stone is composed, they have all of them applied themselves either to invent a convenient *Menstruum* to dissolve the Gold radically, that so they might extract the Mercury thence; which they believe would transmute the other Metals, or to calcine the Gold so well, that they might separate from it, that so much boasted of Powder of Projection, which being mix'd with other Metals, and thrown upon great Masses of the same in a small Quantity, converts them into very fine Gold, which answers all Trials. Here Mr. *Hanneman* makes divers Observations upon what the Rabbin said in his Letter; and gives us also the Observations of other Learned Persons: and afterwards examining the Precepts which the Jewish Doctor gives here, he tells us, that to find out the Point of Maturity, or the Time when one may be assured of having found the true Gold, we must watch carefully over the Work: but this is always supposed, that we work upon convenient Matter.

And because there are many who find fault with this tedious and painful Way of Working, as thinking that all that hath been hi-

therto advanced, is a meer *Chimera*; and that 'tis impossible to make Gold by what Industry soever. Our Author pretends to show the Possibility, and Reality of the Philosophers Stone.

The first Reason which he brings is, from the Nature of Metals. They are all, says he, composed of the same Matter, and differ only in certain degrees of Pureness and Maturity; and according as that Matter is purer and better digested, it makes the Metal the more noble and perfect: and therefore to transmute a vile and imperfect Metal into that which is more perfect and noble, it must be cleansed from all its Impurities, and better prepared and bak'd to bring it to Maturity: Which, says our Author, may be perform'd by the true Arabian Elixir; which does like Lightning, easily penetrate all Metals, and consuming what they have, foreign or impure, brings them to that same degree of Perfection and Maturity with Gold. And thus the Chymists pretend that Lead (which they call a Leprous Gold, being like it in Weight and Softness, but not in Colour and Ductility) being well purified, and bak'd to the Height of Maturity, it will not only have the unalterable Colour of Gold, but also all its other Qualities; and becomes as fix'd and ductile, as the Gold dug out of the Mines.

His second Argument is from the divers Metamorphoses that happen daily in the World; as the Herbs which Animals eat, tho Green in themselves are converted into a white Chyle, and from thence is form'd a Red Blood: as also, that there are divers successive Mutations to be seen in Plants, which are no less astonishing than those which befall Animals every day; and therefore he thinks it incredible, that the Metallick Reign should alone be incapable of Changes.

The third Argument is from certain Fountains which change Iron into Copper; whence they pretend, that what Nature does in those Places, Art may do elsewhere with the Assistance of the Liquor which they call *Alchaest*, or *Azot*, as the *Adepti* call it, which is the Matter of the Philosophers Stone. But the Publick will excuse us if we don't give them a Description of it; for we are not ashamed to confess, that we never saw it; nor are we afraid of being reputed Hereticks, if we say that we don't believe it: and therefore shall not trouble our Reader with the Testimonies which our Author cites from divers others, to prove that such a Transmutation hath been from time to time.



In the next place he comes to give us some Account of the Nature and Use of Gold ; and what it is that renders it malleable, so as to extend it self under the Hammer, or makes it become a fine Thred when the Wire-drawers draw it through their Instruments. Whence they infer, that this Metal when it is form'd in the Bowels of the Earth, is much of the Nature of Butter, and that by consequence it is form'd of a fat and unctuous Vapour ; which is hardened by the Air when the Mine is opened, in such sort, that if at any time it happens that the Gold resists being bended or folded, it must be imputed to those foreign Bodies which are join'd to the Essential Parts that compose it.

That particular Yellowness which gives the Lustre and Beauty to Gold, is attributed to a well-purified Sulphur which abounds in that Metal : for it is observed, that if some Portion of Quick-silver be join'd thereunto by way of Amalgamation, that fine yellow Colour fades, and the Gold grows pale, because the Quick-silver does in some measure stifle the Sulphur of the Gold.

That the Gold resists the most violent Fire, and that the least Part of it can never be either consum'd or scatter'd, is ascrib'd to the perfect and indissolvable Union of its Parts, which are so united because they are Homogenous, or of the same Nature : but if there be any Mixture of foreign Matter, the Fire does separate and consume it ; so that Gold is a most fixed Metal, say the Chymical Physicians. It's true that some Tincture may be drawn from it, but there's none of those Tinctures which can pass for a radical Dissolution of Gold. They speak also of Gold's being volatile ; for there are some who boast of their Knowledg to sublime it ; but this Sublimation comes nothing near to a Dissolution of Gold : and whatever Violence they use towards it by Fire, it can never be reduc'd to *Alcohol*, or a Pouder that cannot be felt ; for when the Fire acts with the greatest Strength, it does no more but melt the Gold to make thereof a Glas of the Colour of a Ruby.

But how indissolvable soever Gold may be by the ordinary way of Fire, Mr. *Hanneman* makes no scruple to tell you, that the *Adepti* can by means of their *Azet*, render the Gold potable, that is to say, dissolve it radically : and according to him, this potable Gold is a true *Catholicon*, or a Medicine proper to cure all sorts of Distempers. To which he adds, That those who have the Secret of the *Aurum potable*, take Delight in giving this Remedy *Gratis* ;

but that those who sell it, are Mountebanks and Cheats. In the mean time, altho he be very angry at those Impostors who vend for potable Gold, some sorry Tinctures in which there is some Gold, but without any radical Dissolution; yet he speaks with Honour of the famous Monsieur *Langelot*, who hath invented a sort of a Mill with which he brays Gold so small, that it rises easily afterwards in an *Alembic*; and falling down, gives a Tincture of Gold of very great and good Use, but comes nothing near the potable Gold. There are other Preparations of Gold which are made use of in Physick; but we must not expect so much Benefit from it as is pretended.

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Mappe Monde, ou Carte Generale de la Terre divisee en deux Hemispheres: *i. e. A Map of the World, or a General Chart of the Earth, divided in two Hemispheres, according to the common Projection, wherein all the principal Points are placed, according to the Observations of the Royal Academy of Sciences. By Nicholas de Fer, Geographer to the Dauphin at Paris, 1694.*

THE Author is of Opinion, that if this new Map of the World be not perfectly true, yet it approaches the Truth nearer than any which have been hitherto published; and to render it as exact as possible, he hath plac'd the principal Points, as *M. De la Hire*, the King's Professor in the Mathematicks, hath exhibited them in his Astronomical Tables. And according to him he hath plac'd the first Meridian nearer to *Paris* than it hath been hitherto in any Chart. For having discovered by the Observations of the Royal Academy, that the difference of *Longitude* betwixt *Paris* and *Cape-Vert*, was only 19 Degrees 30 Minutes; and the best Sea-Charts putting but one degree of Difference betwixt that Cape and the Island of *Fer*, he thought that he might hold by that Estimate.

The greatest Alteration which he hath made, is in the Description of *Asia*; the Extent of which is considerably diminish'd by  
the

the last Discoveries, according to which he hath brought a great Number of Islands nearer our Continent, that were plac'd by Geographers too far towards the Eastern Extremity of our Hemisphere.

After long Reflections upon the Cause of this Error, he supposes that it proceeded from this; that the Geographers had placed the *Isle of Dogs* in more than the 260<sup>th</sup> Degree of Longitude, tho *William Schouten*, who was the first that gave us any Account of the Pacifick Sea, had plac'd it in the 299<sup>th</sup> Degree, which answers well enough to the new Observations. The Error committed in the position of that Isle, hath occasion'd divers others, and their placing the other Islands too near *America* for above 400 Leagues.

The Disposition of *Tartary* in this Chart, is wholly New, and taken from the Chart drawn by the Care of the Muscovites, and engraven in *Holland*.

M. *De Fer* hath enrich'd this Map with all those Ornaments which might render it agreeable. In the Upper or Northern Part he represents the Seasons, the Equinoctials, the Solstices, the Elements, the Days, the Nights, the Dawning and Twilight, the Planets and their Symbols.

In the Lower or Southern Part he hath drawn a Picture of the different Employments, which Men chuse upon the Earth, of Husbandry, Merchandize, War, Dancing; the Arts which they exercise, and Divertisement which they take.

Fasciculus Quintus Opusculorum, i. e. The 5th Collection of Pieces which concern History and sacred Philology, &c. in Octavo. At Rotterdam, 1694.

**J.** *ZORSTIUS* begins here by his Academick Miscellanies, to let us see, that all Men have naturally some Idea of God; to which they affix a Name, which in the Language of their Country expresses the Sovereign Being, upon which all of us depend, and whom we must of necessity adore. Thence he observes, that God did never disdain any of those general Names which the different People of the World made use of to denote him by. Formerly the Pagans, and particularly the Philistines, call'd God *Elohim*, and he permit.



permitted this Name to be given him in the sacred Books of the Old Testament. He does also admit of the Name ΘΕΟΣ, *Theos* in the New Testament, altho the same be deriv'd from the Barbarians or Gentiles, who knew not the true God when they gave him that Name. And hence we make no scruple to call him *Deus* in Latin, which was the Roman Term, when they had no other but false Gods; and thus different Countries call him by different Names. For after all, it is indifferent, what general Name we use, seeing they do all equally answer the same Notion which we have of a Being, that created all Things, is Sovereign over all, and to whom we acknowledg that we owe Eternal Adoration.

But when we are to give a Characteristick of the true God, and distinguish him by a proper Name; then without doubt we ought to reject all the particular Names which are given to false Deities by the Pagans according to their different Manners. For it is just not to confound the true God with vain Idols of barbarous People, especially seeing God has appropriated a Name to himself, and will be known by no other. This Sacred Name is *JEHOVAH*, which denotes the Eternal and Infinite Essence, and him whom we adore; as our Author explains well, in searching after the Original of that Word, and shewing to us at large, that the Points which oblige us to read this Word *JEHOVAH* יהוה were not taken from any other Language, but that they were altogether Natural to that Word.

Some are of Opinion, that this Word *Jehovah* hath not been in use in the Church, but since *Moses's* time, and found their Sentiment upon that of *Exod. 6. 3. I appeared unto Abraham, unto Isaac, and unto Jacob, by the Name of God Almighty; but by my Name Jehovah was I not known to them.* But *Vorstius* says, that this Name is to be found not only in the Dialogue which God had with *Abraham* before that time, *Gen. 18. 14.* but also in that Discourse which *Abraham* directed to this Great *Jehovah*, *Gen. 15. 2.* So that he will have the Name *Jehovah* to have been in use long before *Moses*; and he interprets the Passage of *Exodus* in this Manner: God had already discover'd himself a God Almighty, *Schaddai*, to *Abraham*, *Isaac* and *Jacob*, in granting them great Riches; but he was not known unto them by his Name of the Eternal *Jehovah*, because he had not as yet given the Land of *Canaan* to the Hebrews, as he had promis'd in his Covenant.

In

In the 4<sup>th</sup> and 5<sup>th</sup> Chapters, our Author examines the proper Names in which the Name *Jehovah* is made use of, where he has many things worthy of our Notice.

In the 6<sup>th</sup> Chapter he endeavours to make it appear that the Hebrew Tongue was the native Language of the Canaanites, and became that of the Jews, only because *Abraham* rendered it familiar to them after he had learn'd it himself in the Land of *Canaan*. The first Proof is that while *Abraham* did sojourn in *Palestine*, there were two Kings who possess'd part of the Land of *Canaan*, viz. *Abimelech* and *Melchisedec*, whose Names being both Hebrew, makes it probable, that the Language of the Country was purely Hebrew. To strengthen this, *Vorstius* observes, that the Names of the Cities which the Israelites seiz'd in the Land of *Canaan* about 400 Years after *Abraham*, *Melchisedec* and *Abimelech*, were also Hebrew, and had been antiently given to them by the Canaanites. To this he adds a Proof taken from *Isa. 19. 18.* *In that day shall five Cities in the Land of Egypt speak the Language of Canaan*; which our Author will have to be understood of the Language which the Canaanites spoke originally. He does also take notice that the Carthaginians and Phenicians spoke much the same Language with the Hebrew, and that those People were the Off-spring of the Canaanites.

The 7<sup>th</sup> Chapter treats of the Latin Version of the Bible, commonly called the Vulgar Translation; and whereas it is known that the same abounds with Errors, insomuch that the Learned *Jod. Clarus* hath undertaken to show that there were above 8000, our Author endeavours to discover the Causes of so many Errors, whereof he thinks that a great many of them are not to be ascrib'd to the Interpreter, because there were many concern'd in that Version. The two following Chapters treat of the universal Negative Propositions; which are familiar to the Hebrews, but very different from those universal Negatives which are us'd by the Greeks and Latins.

The Subject of the 10<sup>th</sup> Chapter is a Point of History. We commonly read *Gen. 10. 10, 11.* thus, *The beginning of Nimrod's Kingdom was Babel, Erech, Accad, and Calneh, in the Land of Shinar. Out of that Land went forth Asshur, and built Nineveh, and the City Rehoboth, or the Streets of the City, and Calah.* According to which Version it would seem, that one *Asshur* built *Nineveh*.

*neveh*. But our Author understands *Assur*, not as a Person, but as a Country, which he judges to be *Assyria*, whither *Nimrod*, having left the Country of *Schinar*, that is to say, one of the Quarters of the Antient *Assyria*, and *Chaldea*, went and built *Nineveh*. He pretends to justify his Opinion, by observing that *Nimrod* began to reign in a Part of *Assyria*, in which was *Babylon*: And that the following part of the Text would seem to imply, that he went out of that Country where he did already reign, to extend his Empire into other Provinces of the Kingdom of the Assyrians: and this he supports by telling us, that in the Sacred Writings, *Assur*, or *Assyria*, is called the Land or Country of *Nimrod*.

In the 11 Chapter he contemplates upon the *Magi*, a word which was first made use of by the Persians, to denote those who took care of Religious Affairs, and made Profession of an Exquisite Wisdom; which is the Opinion that is most universally received. But since that other Eastern Nations have had their *Magi*, for famous Authors testify that the Arabians, Egyptians, Ethiopians and Chaldeans had of them: But at present we may be certain of it, seeing the Gospel says, that the *Magi*, or Wise Men, came from the East to pay Homage to Jesus Christ, who was born at *Bethlehem*. Those *Magi* were not Persians, but Arabians, as their Presents would oblige us to believe, viz. Gold, Incense and Myrrh, which are all the Product of *Arabia*, and are found in greater abundance there than any where else. But if it be objected to this, that *Arabia* is not East of *Jerusalem*, and therefore those Wise Men did not come from thence, because the Scripture says expressly, that *they came from the East*: He answers, that *Arabia Felix* did at least lie betwixt the East and the South from *Palestine*, and that the Sacred History is not scrupulous on such a Point.

The Great *Th. Bartholin* gives us here divers Commentaries, which have made a great Noise in the Learned World. He gives us in particular his Thoughts as to the Cure of the Paralyticks, and afterwards treats of all the Distempers mentioned in the Holy Scriptures. In that concerning the Cure of the Paralyticks, he discovers abundance of Learning; but to find out his own particular Sentiment, we must attend to the Observations which he joins to the end of his Commentary: for there, in discoursing of the first Paralytick, he endeavours to show, that the Water of the Fish-



Fish-pond being troubled by the Angel's Agitation of it, might, by its Salts and other Sulphurs which it did probably carry, perform the Cure upon the sick Man; or of any other such who should have descended thereinto at the same time, if his Distemper had either consisted in a Relaxation or Contraction of the Nerves, or any such Defect. He builds his Opinion on this, that it is found by Experience, that certain extraordinary Baths have almost the same Effects in many Places, when they observe the same Circumstances and Procedures. The second Paralytick was not the Servant, according to *M. Bartholin*, but the Son of the Centurion, or at least his enfranchised Man. And in his Observations upon the third sick Man, he proves, that he was really Paralytick, and not one who had fallen into an Apoplectick Fit, as some Learned Commentators have imagined.

The rest we reserve to another time, as also *Wagenfelinus's* Dissertation upon the famous Passage of *Gen. 49. 10.*

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*ERRATA.* Page 211. line 20. read *Principles, he distinguishes two sorts of them.*  
Line penult. r. *form'd.* P. 212. l. 1. r. *Animate.*

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